

# THE CALCUTTA JOURNAL,

OR,

## Political, Commercial, and Literary Gazette.

Vol. V.]

SUNDAY, SEPTEMBER 5, 1819.

[No. 180.

Circulated DAILY, (Advertisements included) to every part of the British Territories in India, and delivered POST PAID, and Free of all Extra Charges, at a Subscription Price of TWELVE ANNAS per Number, or Twenty Sicca Rupees per Month at the most Distant Stations of the Three Presidencies, and delivered DAILY (Mondays excepted) in Calcutta and its Environs, at a Subscription Price of Ten Sicca Rupees per Month, including all charges.

### Cave of Amboli.

(With Two Engravings, Plate XIX and XX.)

Among the Cave Temples of India, those of the Island of Salsette hold a distinguished place, and are highly curious as containing the Symbols of two very opposite Sects, namely, the Buddhist and the Brahminical. In a former Number, we had the pleasure to give our readers a short account of the Caves of Kenneri, which belong to the former class; in the present, we submit to them a brief notice of the Cave of Amboli, which belongs to the latter.

In order to render this account as clear and intelligible as possible, we subjoin the ground plan of the excavation, with references from a manuscript document taken on the spot, (See Engraving Plate XIX) and also with some of the most remarkable of the Sculptured subjects, from Drawings made by that distinguished Artist, Mr. Salt, the present Consul General in Egypt, and published in the late Volume of the Bombay Literary Society. (See Engraving Plate XX.)

The manuscript from which the account of this Cave is taken, is preserved in the form of a Journal of an excursion through the Island of Salsette, and includes that portion of it which relates to a visit from Bhandoop, a well known spot on the north east of the Island, to the Cave of Amboli, and as we see no sufficient reason for altering the form of it, we present it in its original dress:

On the morning of the 26th of April, being provided with a guide our party set out to visit the Cave of Amboli. We struck across the Island in nearly a westerly direction from Bhandoop, passing the village of Veer in the way, the huts of which, though few and humble, seemed to possess an interior neatness, and to display an attention to cleanliness not often seen amid such abject poverty. From hence we entered an extensive forest of palmyras, or the bral tree as it is more generally called here, being the species of the Palm which bears a close resemblance to the Doom Palm of Upper Egypt, called by Bruce, (vol. 1, p. 104,) the "Palma Thebaica Cucifera of Theophrastus. Hist. Plan. lib. 3 cap. 8, and lib. 4, cap. 2," except that here it almost invariably has a single trunk, while in Egypt they are distinguished from the surrounding date trees, amid which they grow by having double, treble, and even quadruple trunks springing from the same root.

It is said that there is one tree only of this description in Bombay, by which one would suppose this plurality of trunks to be the characteristic marks of a distant species, notwithstanding which the fruit and foliage of both the trees are the same. Its leaves and branches resemble those of the cocoa-nut rather than of the date tree, and the fruit bears a strong resemblance exteriorly to that of the former, except being smaller in size. Like this it is of an irregularly spheric form, and provided with a thick fibrous husk on the outside, within which is a harder shell, and enclosed in this again, a pulpy substance of the colour and transparency of agate, or a dull milky jelly, esteemed by the natives as a food, and both refreshing and agreeable to the taste. Like most of the tribe of palm trees, the trunk of this reaches often to the height of fifty feet, and the whole of its foliage is confined to a few branches at the top.

Our way continued for several miles through this wood, without our having passed either detached huts or villages throughout its whole length, and the latter part of our ride was rendered more agreeable than the former, by the rich variety of new trees, shrubs, and wild flowers which thickened on our path. The sun had hardly yet appeared above

the hills which bounded our eastern view before we had reached the Cave of Amboli, our approach to which was made known to us by a small boat's mast and a ragged flag before the entrance—where we alighted.

After going through every part of the excavation with all the attention which the time would admit of, we were enabled to trace with tolerable precision, the following Plan of the whole.

#### References to the Ground Plan of the Cave at Amboli.

- A. Descending flight of steps, from the eastern entrance.
- B. Tank or reservoir for rain water.
- C. Outer porch with sculptured door-way.
- D. Pillared room, with statues in recesses.
- E. Spacious open court.
- F. Inner portico with columns and sculpture.
- G. Principal apartment, with surrounding colonade, and small flights of steps ascending from the space without, to that within the pillars.
- H. Sanctuary, enclosed by walls, in the centre of this apartment, and entered by four door-ways opposite each other, ascended to, by small flights of steps.
- I. Raised altar within the sanctuary.
- K. Pillared room nearly corresponding with D.
- L. Outer porch toward the west corresponding with C. and ascended by shallow steps.
- M. Narrow descending passage from the western entrance, without any traces of steps remaining visible.
- N. Tank for water, corresponding with B.
- O. Colonade or piazza without the principal apartment supporting the overhanging rock.
- P. Open court, like E. without roof.
- Q. Q. & R. Three excavated chambers now almost filled with rubbish.
- S. S. & T. Three tanks still containing a supply of pure water.
- U. Detached apartment supported by four columns, and containing two modern Hindoo deities, marked 1 and 2.
- V. A recess containing a lingam, the ascent to which is by a small flight of steps, and the dotted line represents a small gutter for carrying off water.
- W. An unornamented and dark chamber.
- X. An irregular and dark passage under the hill.
- Y. Two small apartments, leading from a lighted passage.
- Z. Termination of the passages in the open air.

The entrance at which we alighted, and which is marked out to passengers, by the small mast spoken of, with the dirty white flag attached, is on the western side; but finding a similar one on the eastern face, on having gone through the whole of the excavation, the Plan was began to be traced from that quarter.

It is worthy of remark, that in forming this singular temple, a round and detached hill, has been chosen, and the whole of its interior hollowed out; the eastern and western entrances are at the extremities of those sides of the hill which face toward these quarters, so that the length of the excavation occupies the whole of the hill's diameter at the base, the apertures being nearly on a level with the plain from which it rises. The nature of the rock is soft and friable, so much so, that the columns and the sculptured figures are in many places considerably mutilated and defaced, by the apparent operation of time only, as no marks of violence are seen. Independent of this, the Cave is said to be nearly filled with water during the whole of the south west monsoon, when the rains fall in such torrents as to sweep every

thing before them, and consequently find their way through the narrow passages which lead to the apartments below, so that this must also contribute materially to hasten its decay.

On descending from the eastern entrance at A, a flight of steps led through a long and narrow passage, on the right of which the Tank marked B, was now dry, and nearly filled with earth. The passage itself had been cut down through the rock at angle of from thirty to forty degrees, the rock forming a high perpendicular wall on each side, and the intermediate space obstructed by large fragments of stone, rubbish, &c. hurried into it no doubt by the waters of the monsoon rains, and increasing perhaps every year.

At the foot of this descending passage, is the porch C, formed by a widening of the avenue, and the existence of a recess on each side, seemingly intended for statues, but in which no marks of sculpture were visible. Over the door-way which terminates this porch, is an arch whose ends seem to issue from the mouths of a monstrous animal on each side, and whose centre is formed by the union of the stream or flame thus breathed out by them, exactly like the design of the arch under which the figure of Bouddh is represented at Kenneri, the animal being here also as well as at that place, a combination of the elephant's head, the dragon's wings, and fish's tail. (See Fig. 4, Plate XX.) Within this arch which is sculptured in relieve, over a flat topped door way, are a considerable number of well defined figures, particularly a many headed and many armed deity supporting a rock, on which another deity is sitting, with Ganesh or Gunputi, and other mythological personages around him;—and on the roof of the porch, just without the door is sculptured a full blown lotus flower containing a human figure in its centre, after the manner in which ceiling ornaments are stuccoed on our rooms in Europe for the suspension of a central chandelier.

The apartment D, to which this door way leads, has a low and flat roof supported by two ranges of pillars, six on each side, exactly of the same order as the columns of Elephanta, that is to say, square at the base, circular and fluted at the upper part of the shaft, having the pressed cushion bound by a fillet for the capital, and the whole surmounted by a plinth, and architrave supporting a beam. In the shallow recess on the left of this apartment, as well as at the end, both within the left ranges of pillars and designated by small dots along the wall, fragments of sculptured figure were to be seen, but all their fine parts were so obliterated by the decay of the rock that it was impossible to trace any thing like mythological characteristics either in their dress or persons. On the right of this apartment were three deep recesses formed by pieces of wall coming out on each side for several feet, and each enclosing sculptured figures as marked in the plan. The central one of these was Ganesh, or the human figure with the elephant's head, attended by his usual subordinates; and this being an honoured and favorite deity of the principal number of the Hindoos here, his august snout had been recently adorned with red powder, and braids of flowers hung about his trunk.—In the recesses on each side of this deity, were Hanuman, or the monkey headed figure, and his attendants also, the whole of them sculptured in high relief, and in considerably better preservation than the opposite figures, probably from some pains being taken by their present worshippers to prevent as much as possible the progress of their decay.

To this succeeds an open court marked E, having still a descent in an angle of from ten to fifteen degrees at least, though no traces of steps are visible, and being filled with fragments of rock, trees, bushes, and rubbish collected there by the washing of the rains from the hill above. At the end of this court is a fine door-way, ornamented with a raised moulding or torus, and pilasters on each side in the manner of some of the Egyptian doors at Tentyra; and over it, within an arch formed from the mouths of two monsters, as before described, is a warrior or other personage, apparently destroying a child which he grasps in his arms. Beside him are several smaller figures kneeling on the ground in attitudes of supplication as if imploring mercy, and in an adjoining compartment are groups of musicians, among which is one who plays on the flute, held in the same manner in which that instrument is now played in Europe, and who has a face sculptured on his belly, with broad laughing eyes, exposed teeth, and puffed out cheeks, like some of the Greek designs of the Satyrs and of Pan. At the bottom of the portals are larger figures, as if to guard the entrance, a feature almost universal in Egyptian Temples.

This court leads to the apartment F, which is flat roofed like the one at D, and like it supported by twelve columns in two ranges of six each, about two feet and a half in diameter, and of the Elephanta order. Over the door-way at the end of this apartment the singularly formed arch before described is again repeated with the addition of human figures

standing on the backs of the monsters, from whose mouths it issues, and on each side of this device are seen several groups, including both men and women, one of which holds an infant by the leg, suspending it in the air with its head downwards. On each side the portals of this door-way, are large sculptured figures leaning on dwarfs in the same manner as they are seen in the Cave of Elephanta, designed in the ground plan by the smaller protuberances from the wall on each side the central door-way of the apartment F. It will be observed also, that while the room is entered by three door-ways from the open court E, the central one being nearly as large again as the side one, three corresponding opposite doors lead into the principal apartment of the whole excavation.

This apartment G, is nearly a perfect square of eighty feet, its right or northern wall being solid, and its opposite one having three doors and two windows expressed by the faint line of the wall in the Ground-plan; its eastern entrance has three door-ways as before described, and its western entrance only one, so that although generally regular in its plan and dimensions, no two of its sides are exactly alike. A square of pillars forms a colonnade around the interior of this apartment, and within them in the centre of the whole is the walled sanctuary, marked H. The level of the ground being artificially lowest near the outer walls, small flights of steps between the central pillars on each side, lead to the space within them, which is thus raised in a small degree from the level without. The pillars are here full three feet in diameter, and are still of the Elephanta order, with the same base, shaft, capital, plinth, architrave and beam, all hewn out of the rock without the slightest appearance of joint or separation in any of their parts, and apparently all finished.

To the inside of the walled sanctuary H, the ascent is also made by small flights of steps as marked in the ground-plan, from which circumstance, as well as from its general form, it bears a striking resemblance to the enclosure within the Cave at Elephanta. Here, however, although there are some small sculptured figures at the bottom, there are no colossal statues affixed to the outer wall as at that place, nor does it like that, contain the lingam within the Sanctuary.

The altar I, is an oblong elevation of about three feet in height, and appeared to us to be either of modern construction altogether or to have received some modern repairs in the way of plastering &c. which last seemed the most probable, as over it at this moment was a mean and slender frame work of wood with some common lamps suspended therefrom, still burning, and flowers of different descriptions strewed upon the altar underneath, in the same way as lamps are burnt and flowers strewed on the tombs of Mahomedan Saints, both in Arabia, in Turkey, and in Egypt, to this day. Some appearances of Sculpture were yet visible on the outer walls of this Sanctuary, but too indistinct to be traced with any precision.

Pursuing the strait line westerly throughout the excavation, the small apartment K succeeds, whose eight supporting pillars are more decayed than any of those in the other parts of the Cave, and in the lateral recesses where many sculptured figures seem originally to have adorned the walls, almost every trace of feature seems to be obliterated in them, this chamber having suffered so considerably from the decay of the rock.

Without this, the small porch L is correspondent to the one at C, except that steps are visible in the one and not in the other, the recesses on each side being the same, and the passage M and Tank N which lead out toward the westward, have something like an uniformity in design, tho' not in dimensions, with the passage and Tank at the eastern entrance. No steps are here traceable, on account of the stones, the rubbish, and the bushes and branches of trees, which obstruct the passage; the descent however being nearly similar to that of the opposite avenue, steps were necessary, and were most likely hewn. The passage too is somewhat narrower and shorter, as may be seen in the Plan, both of them terminating with the side of the hill through which this singular Excavation is cut.

Returning to the principal apartment G, the southern wall of which has three door-ways, and two square windows with two pillars in each, as designated in the Plan, these door-ways lead to a verandah or piazza, where the overhanging rock is supported by twelve columns forming a shady and spacious walk O. The pillars are about the size of the largest of those within, and are of the same order as all the others seen throughout the Cave, their dimensions as well as relative distances being in general void of that strict accuracy which characterizes modern architecture.



The overhanging rock, terminating just without the range of columns, leaves the open space P without a roof, and from this well arranged aperture in the hill, a fine current of air rushes down, so that at the same time that the Cave affords the most complete shelter from the heat of the sun, the purity and freshness of the air may thus also be preserved. This space is now as much obstructed as the passages of entrance, by the falling in of rubbish and fragments of rock from the summit of the hill above.

The two cavities marked Q and R, are the apparent vestiges of another set of excavated chambers, which are now so completely filled up, that there is no penetrating further into either of them than the boundary marked in the Plan. The form of them even cannot therefore be traced, altho' on some parts of the walls just within the entrance evident traces of sculptured figures are to be seen.

While we were here some Hindoo peasants from the villages of Amboli and Ghora-gong came to draw their morning supply of water from the Tanks; those marked S and T being both full at the time, although it was now nearly at the end of the dry season. Our conversation with them was of little interest, as they could scarcely answer any of the questions which we put to them on the subject that most interested us.

At the apartment U the roof is again resumed, and beneath it, as marked in the figures 1 and 2, in the Ground Plan, Plate XIX, are two modern statues of bulls, tolerably well finished, in basalt, and having a high polish, but executed without regard to anatomical proportion, or attention to natural attitude. Around the necks of these animals were suspended collars formed of flower-wreaths: and we learnt from the villagers at the Tank, that the worshippers came almost every day to make their offerings to these horned gods, so that this ancient Temple was not yet entirely deserted.

In the small, but proportionally deep recess, at V, to which the ascent is by a flight of steps between the two central pillars, is the sacred lingam, which is still an object of veneration among the visitors here, by some of whom it had been recently ornamented with the red powder so commonly seen upon it, and offerings of flowers placed upon it by devotees. Its size is considerably smaller than that of the small emblems seen in the Cave of Elephanta, tho' its form is exactly similar; and the water occasionally poured on it to designate, as we were told, the agency of moisture in the re-productions of Nature, is carried off by a narrow and deep gutter cut in the rock, which winds out in a serpentine form as marked in the Plan.

The dark chamber at W, is entirely void of Sculpture or ornament of any description, although there are statues or smaller figures in almost every other apartment throughout the Temple. It is by no means impossible that from the retired sacredness of its situation, so detached from all the other rooms, with none of which it at all communicates, as well as from its immediate proximity to the sanctuary in which the sacred emblem is displayed, that it might have answered a purpose intimately connected with the ceremonies of a worship in which divine honours were paid to such Symbols. Nor would such a purpose be without a precedent, as we learn from the earliest and most faithful of profane historians that similar appropriations of private apartments prevailed both among the Babylonian and Egyptian Priesthood.

"In the last tower of the temple of Jupiter Belus, at the Assyrian Babylon," says the venerable Herodotus, "is a chapel in which is placed a couch magnificently adorned, and near it is a table of solid gold, but there is no statue in the place. No man is suffered to sleep here, but the apartment is occupied by a female, whom the Chaldean priests affirm that their deity selects from among the whole nation, &c."

The foregoing will explain pretty clearly the general form of the examination, its division, &c.—and to this we may add the following brief notice of the Cave, accompanying the Drawings exhibited in Plate XX. from the late Volume of the Transactions of the Bombay Literary Society, to which we have before referred.

The following is an extract from Mr. Salt's account of this Cave here spoken of, in the Bombay Society's Transactions, will explain the sculptured subjects taken from his Drawings, and represented in the Engraving.

"About eight miles to the northward of Mahim is the village of Ambollee, from whence the Jogheyseer caves lie nearly two miles distant in a north-easterly direction. Over the sloping path that leads to the western entrance is a natural arch formed by the branches of a banyan-tree, which stretching across the path have taken root on the

opposite side, giving a very picturesque appearance to the entrance: a descent of eight steps then conducts to a small ante-room, which is divided into three compartments by two pillars and two pilasters on each side;—the figures carved around the walls of this chamber have nearly disappeared from decay, but the frame and cornice of the door through which you pass from it to the great cave have still the appearance of having been once finished with a variety of sculpture neatly executed; and over the door are groups of small figures, amongst which may be observed two tolerably perfect, in the attitudes in which Ramah and Seta are often represented.

The Great Cave into which you now enter is about one hundred and twenty feet square; at about eighteen feet inwards are twenty pillars of the same order as those at Elephanta, forming an inner square, within which again is a chamber about twenty-four feet square, with doors answering to each other on the four sides. This is evidently a temple dedicated to Mahadeo, as on a pedestal in the centre is the lingam covered with holy red paint, and over it a small bell on a wooden frame decorated with flowers, to which our Gentoo attendants paid the customary homage. The walls of this temple were externally adorned with sculptured figures, the only vestiges of which remaining are on the eastern side, representing dwarfs, which from their situation seem to have supported larger figures as at Elephanta.

Though it is now usual to go in on the western side, yet it appears to me that the eastern was formerly the principal entrance as greater attention seems to have been paid to the decorations of this side than of the other; and the various representations of the deity are such as were likely to impress his votaries with more suitable awe—a circumstance seldom unattended to by the Bramins. The eastern side is more open to the air, to which may in some measure be attributed the better preservation of the figures, which I shall proceed to describe.

Over the first door-way is a figure with five heads and twelve or more hands supporting a throne on which is seated a male with four hands; on his left is a female looking up to him, and on his right a figure kneeling; the attendants are numerous, and some of fantastic forms;—amongst the gods the figure of Ganesa is chiefly conspicuous. I imagine this to represent Ramah and Seta supported by Rawan; (Fig IV. Plate XX). The whole of this curious design is comprised under an arch vomited forth by a monster with the mouth of an hippopotamus, the trunk of an elephant, and the body ending in a dragon's tail.

In the first vestibule which is divided by two rows of pillars, is a large figure of Ganesa covered with red paint; the other compartments were originally filled with gigantic figures, but they are now crumbled to dust. Between the first and second vestibule is a small space open to the sky; and above the door of the second is a small cave, which was never completed.

This second vestibule is about thirty feet square, and intersected by four pillars and two pilasters on each side: as its western end are three door-ways opening into the large cave; over the centre one is a stately figure seated on a cushion, in the attitude in which Buddha is often represented, he holds a string of beads in his right hand and a lotus in his left, and seems listening with devout attention to an aged Munee kneeling beside him (Fig III Plate XX). On each side of the centre door-way are other groups: one of these is a hero leaning on a dwarf, who grasps in his hands two enormous snakes that are closely entwined round his body (Fig I Plate XX), which may be intended for Parbuttee with the bull Nundee:—it is curious to observe how complete a caduceus is formed by the snake twisting round a sceptre in the right hand of the hero of this piece."

### Antiquarian and Oriental.

#### Letter from Manetho to P—.

SIR,

Should the humble efforts of MANETHO be never crowned with farther success, than having proved the occasion of the admirable Letter, conspicuous both for the elegance of its diction and the Philosophic spirit discernible in every line, that embellishes a late column of the Calcutta Journal, he would still deem his endeavours to have materially conduced towards the revival of scientific pursuits amongst our countrymen in Hindoostan. From the publication of that Letter, (because unnoticed it cannot be, nor its influence lost upon a large portion of the community,) MANETHO presumes to date an era in the history of oriental research. To the excellence of the reasoning, and the forcible nature of the facts, it is with pleasure that he yields his unqualified assent; and led by the strength of the argument and the persuasive eloquence

of the author, he is unwilling with him to believe, that one individual, claiming the birth-right of a Briton, can with apathy survey the appointment of a foreigner, deputed by a foreign power, however extensive his abilities, to conduct, at the expence of British reputation, nationally as well as individually, scientific arrangements within the limits of English dominion.

I shall not dwell upon so disagreeable a theme as the reflections that the expected arrival of Humboldt is calculated to excite in all our breasts,—an event operating at once to the disadvantage of our countrymen, by casting an unmerited aspersion upon their national ability in general, and more particularly possessing a tendency to expose the inertness that for years has been maintained to mark their inquiries in the cultivation of the unbounded fields of Asiatic science, interspersed with the delightful, flowery, and with few exceptions untrodden, paths of oriental lore, and which disclose rich and inexhaustible mines replete with subjects of antiquarian research;—a branch of inquiry filled indeed with moral reflections, for, in recalling from the tomb the mouldering remains of stupendous magnificence, anciently belonging to departed man, it proclaims the inevitable destiny awaiting our own boasted and vainly-valued monuments of mental exertion, and corporeal labour.—Yet it seems undeniable that of late years in particular the energetic minds of our countrymen, upon doubling the Cape, have been fated to suffer an astonishing alteration. The pursuit, from the moment of entering the Indian sea, appears to be less that of science than situations, literature is forgotten, or treated only as the business of a school-master and the occupation of a Tyro. Science is lost in the desire of accumulating wealth, and the natural consequence has been, what we are daily called upon to notice the degraded place these noble and dignified objects hold in Public estimation, which is lamentably evinced in the ridicule uniformly heaped, and with profuseness, upon such of her votaries as, in this country, step forward to the support of inquiry, and are found anxious to distinguish themselves in the prosecution of learning. But from the imputation of this unworthy state of mental degradation, the meritorious labours of such men as P— are well qualified to rescue the renowned name, and far-famed reputation of a Briton, and *Manetho* hails with unfeigned joy the anticipated effects, his learning, philosophic zeal, and flow of eloquence are capable of producing, and no doubt will ultimately accomplish.

Your proposal, Sir, respecting a salary being allotted to one or more members of the *Asiatic Society*, for the purpose of enabling those persons to pursue with success the different branches of general research, is founded upon the correctest principles and justest views. Over all the country, in every District, nay in the neighbourhood of every village, are found in profusion not only the stores of nature's riches, but the ruined monuments and scattered remains of stupendous edifices, formerly constructed by man;—these fabrics are indeed humbled to the dust, and their ashes daily crumbling into atoms, before the eyes of deluded superstition, who only perceives in these venerable vestiges the labour of Gods, and by a mistaken reverence contributes to accelerate the ravages of destruction. Yet, to enter upon the task of collecting and preserving these neglected and invaluable relics, a limited salary, allotted for that sole purpose, is indeed indispensable, and certainly in no mode could a portion of the funds of that Society be more advantageously appropriated. Can we, for a moment, hesitate to credit, that all the members of the institution will applaud, and loudly applaud, the liberal spirit of the gentleman whom I have the honour to address; for who can without a cordial glow of participation peruse the following sentence, and refrain feeling respect for the man and be proud to acknowledge that he is his countryman, and a resident in India? "I myself, have the honour of being a member of that Society, and although my salary is small, and my pursuits expensive, I would most willingly deposit my additional mite in support of such a desirable object as General Research."

To this proposal of P—, if necessary for the attainment of the grand object, every member, I am confident, will cheerfully coincide; for one, I declare myself ready to second P—, as far as my limited pecuniary means, and although hitherto a fruitless, yet most anxious wish of promoting science, will permit, to the utmost. For want of such exertions, the Historical treasures, scattered over this vast country, are daily wasting, and should the work of destruction continue as it has begun, and is now proceeding, the fountains of Asiatic knowledge will speedily be dried up and finally effaced from the surface of the earth.

Annually a volume, is published by the Society, and which is distinguished by papers so valuable of their kind, so filled with information, and characterised by original views, that by the confession of a French writer, they form one of the proudest monuments, and will longest preserve the traces of our potency in the East. Now if such vast conse-

quences result from the little that has been done, and with little or no exertion, what might not follow if the suggestions noticed above were carried into effect? How much might be accomplished by fostering care and liberal encouragement? Where let me ask, are the numerous and valuable papers transmitted to that Society, which have never been permitted to see the light of day in their printed Transactions? Are they neglected and moth-eaten in its archives, or forever consigned to the Gophers of Oblivion? The accumulating museum, formed by the contributions of public spirited individuals, even those who are not members, and which therefore in a manner constitutes public property; that museum, whose collections, even in their present limited state, are not unworthy of the great and rising city in which they are deposited; that museum, which might become the most splendid depository of Hindoo antiquities existing on earth. Is the attention bestowed upon its contents which they deserve; and the donors have a right to expect? Are the specimens in it arranged with care? Or catalogues of the articles regularly formed and printed? or are the statues, and specimens of natural history, huddled together without order, and without explanation, into verandahs, rooms, and clumsily constructed presses, where they look like the wreck of chaos, with darkness and light, peeping through half opened venetians, perpetually contending for superiority of dominion. If these be not facts, and facts they were when *Manetho* was last in Calcutta, let those say who are qualified to answer. If they be, might not a better arrangement take place, and would not both the Society and the Public be benefitted by some of the members, who are adequate to the task, being deputed to arrange the various specimens of Mythology, Natural History, and Art, in their several departments; and thus rendering the museum what it was intended to be, and might soon be made, an invaluable source of information, easily accessible, to every Oriental Scholar who visits Calcutta?

It is strange, Sir, to remark the apathy with which not only the monuments of antiquity are generally received in India, but the frigid unconcern evinced at contemplating what may be termed their wanton dilapidation. The venerable pillar of *Allahabad*, consisting of one solid block of granite, forty feet in length; a monument, that in magnificence will not yield to many of the splendid remains of Egypt, was torn a few years back from its seat, and "all its ancient glories crumbled into dust," and is now seen thrown prostrate upon the edge of the inner road of the Fort. In its present situation scarcely above half the column is accessible to the view of the spectator, and the old characters of ancient Sanscrit near its base, are in danger of being effaced, and its highly polished shaft totally ruined from ignorant devotees and others, scratching their names in scrawling letters upon its surface. The Lion, which formerly surmounted the top, is lying broken in pieces, and with only the paws recognisable, beside the column. This splendid relic, escaped even the fury of Mussulman bigotry, and its now hoary honours revered through all preceding ages, were destined to be polluted, and itself overthrown by a 'British Engineer!' A parallel cannot be produced unless perhaps, in the instance of the Egyptian Sarcophagus, which was fractured by an officer, in order to display the strength of a broad sword when wielded by the nervous arms of a muscular Highlander.

Were general research, Sir, liberally encouraged, literal quackery would become less prevalent; and we should not have the mortification of witnessing a critical persecution, under the imposing aspect of profound remarks, pointed against a defenceless native, who, in full reliance upon the justice of learned Englishmen, has faithfully executed, at vast trouble, into our language, the translation of the record of his faith; nor should we be teased by the publication of private arguments adduced to disprove the authenticity of an oriental work, which might equally be employed to establish that *Chaucer*, *Spenser*, and *Shakespeare*, lived in more recent periods than *Dryden*, *Pope*, and *Young*.

The suggestions of P. regarding an existing necessity for the cultivation of a knowledge of Sanscrit, are not less deserving attention; and I shall here take the liberty to add from a recent publication, an illustration of the justice of his remarks, and which is strikingly corroborative of the indispensable nature of that accomplishment to those who are engaged in the prosecution of oriental studies, or occupied in researches into the relative antiquity of the precious relics, found in such profusion in various places of Hindoostan. In Col. Francklin's essay, on the site of *Palibothra*, part 1st, p. 24, we observe the following passage. "From the best chronological and Geo-chronological works extant, we shall find that by taking as a basis, that the year 4696 of the era of *Rajah Judishter* (being the same with that of the world,) corresponds with the year 1596 of our Lord, according to the *Ayeeen Akberry*; it follows, that *Rajah Judishter* reigned, B. C. 3100; that the date of the tablet is 2559 of *Judishter*, which was B. C. 541, whilst of the Christi-



an era have elapsed 1812 years. The age of the tablet deposited, agreeable to this comparison of eras, will be 2353 years." But Colonel Francklin obtained his information through a Persian channel, vide p. 17, and the date here assigned, for which himself, and with great candour, will not vouch (p. 26.), is proved to be erroneous. For a Gentleman whose high acquirements in Oriental Literature are indisputable, and his attainments too well known, and his merits too justly appreciated by the learned both of Europe and Asia, to require encomium from my pen, lately informed *MANETHO*, that a fac-simile of the slab exhibits an actual *Sumbut* (or year of *Vickramaditya*) 1693; and also of *Saka, or Sali-mahana*, 1558; which leaves the exact age of the tablet about 185 years prior to the date of the present year. Slabs of this description, occurring near the impressions of feet, are by no means uncommon in different temples.

In the Cave, named Ratalporee within the Garrison of *Allahabad*, is discovered a stone of this kind covered with modern Sanscrit letters, and was placed in its present situation between forty and fifty years ago. An Arabic or Persian inscription, at this moment I forget which, together with one in Sanscrit, is found close to the impression of two feet, which exist upon the surface of a white silicious rock, beneath the walls of the Fort at *Mongheer*, and letters in the old Sanscrit character, are discovered over two feet, that are sculptured not in relief, but cut into the substance of the huge granite rocks, near the image of the *Dwarf Avator* on the Promontory at *Jehangeera*. From the correction of the date, it is therefore evident, that the imagined era of the slab gives no corroboration to Colonel Francklin's opinion of *Bhaugulpore* being the site of ancient *Palibothra*; yet I am happy to afford my testimony, weak as it is, to the accuracy of the general conclusion. By means of personal examination, I have been led to know that *Bhaugulpore*, and evidently in a most distant age, has been a chief seat of eastern magnificence, and in all probability metropolitan splendour. The sculptured rocks or other mountains of granite at *Jehangeera*, presenting the appearance both of an island rising in the centre of the river, and a promontory on the bank stretching from the mainland, betray traces of having at one period formed the walls of a prodigious fabric, which in all likelihood, has been overturned by the inundations of the Ganges.

At *Pattergotta* the remains of antiquity are both evident and surprising, and here we find the excavated chambers, which, as well as those found in the *Bramhanan* mountains on the island of *Java*, formerly served as habitations for certain descriptions, probably the priests, of the aborigines of Hindoostan, and the Asiatic islands. The appellation *Bhaugulpore*, seems to comprehend little besides a modern corruption of *Balipoor*, the City of *Bal* of the *Hindoos*, and *Belus* of the western nations.

Some important deductions, connected with the explanation of our own holy Scriptures, depend upon a knowledge of Sanscrit, and ancient Hindoo customs, of which, as an example, the following may suffice.—The name of the God of *Eckron*, *Baalzebub*, has been by the seventy translated in the Septuagint, in consequence of the signification of the final word, which in Hebrew imports a *Fly*, "the Lord of Flies," or the "God Fly," and Mr. Bryant observes "we generally join it to the word *Baal*; and represent the deity as the "Lord of Flies." But *Baalzebub*, in Europe universally deemed to be the "Fly God," is expressly termed in the new Testament the *Prince of Devils*, or as we may understand the passage, since idolatry, attended with all its diabolical rites and sanguinary sacrifices, is the religion of *Satan*, the Prince of Idols. Now, this designation, we know, was never applied to any idolatrous image sculptured into the shape of a *Fly*.

Hence it results, that *Zebub*, is a corrupt vernacular pronunciation, or *Hebrewism* of *Seba*, the superior deity of the *Hindoos*, and indeed of all pagan nations; and *Baalzebub* is not therefore, as has been for many centuries imagined a *God of Flies*, but is in reality the *Bali* or *Bul* *Seba* of the natives of this country, that is the personification of the *Maha-devalinga*, which to this hour constitutes the supreme object of adoration, or Prince of Devils, in all their temples, *Medeba*, that is *Mah-deb* or *Mah-deva*, the God of the *Mabites* occurs several times in scripture, and the "vine of *Sibmah*" or *Mah-seeba* is mentioned by the Prophets *Isaiah* and *Jeremiah*.

In the sanguine hope that the subjects, and others allied to them, which have been so ably discussed by P—, will, and ere long, again occupy his pen, and with expressions of obligation for the gratification derived from his luminous Letter.

I remain, Sir, your most obedient Servant,

MANETHO

August 24, 1819.

## Friend of India.

We have been so frequently indebted to this excellent interesting, and highly useful Work, for occasional Papers given from it in the Literary Numbers of our Journal, that we cannot but rejoice in its success; and be pleased with every opportunity of bringing so valuable an auxiliary to the cause of religion and useful knowledge, as this has proved in India into more general notice.

The completion of the first year of their meritorious labours, and the increased zeal and energy with which the Editors prosecute their philanthropic design in the second, furnishes us with a sufficient plea for introducing the subject at present, tho' the nature of the Work itself is fortunately of that description which will justify its being brought into prominent notice at any period of its progress.

The motives with which this Work was undertaken, and the ends it was intended to accomplish, are fully explained by the Editors themselves; and although their Prospectus has been before the Public several months, and consequently is not new to that portion of our readers who are near the Presidency of Bengal, there are so many hundreds more to whom it will become known by the circulation of our Journal at the other Presidencies of India, and through the interior generally, that we hardly deem it necessary to offer an apology for inserting it at length. The Prospectus or rather Preface of the Work, attached to the First Volume is as follows:—

The illumination and future happiness of India, must form to the Christian philanthropist a most important object of desire and expectation. Taken in its widest extent as including the countries from the Indus to the extremity of China, it contains a full half of mankind—a portion of the human race, rendered interesting by a variety of circumstances. Of all the nations now embodied, the *Hindoos* and the *Chinese* exhibit unquestionably the strongest vestiges of antiquity; and their languages, literature, philosophy, &c. present the most ample field of investigation at present unexplored: while, favored with the richest bounties of Providence, these various countries exceed almost all others in point of natural wealth. Yet a degrading superstition, originating in that corruption of mind through which men "professing themselves wise became fools, and changed the glory of the incorruptible God into an image like unto corruptible man, and four-footed beasts and creeping things," has deluged the whole with ignorance, immorality, and misery. This flood of superstition, forming itself into two branches, above two thousand years ago, *Hindooism* and *Bouddhism*, has overwhelmed nearly the whole of Eastern Asia; the former having pervaded the empire of *Hindoosthan*; and the latter *Bootan* and *Tiber*, the eastern peninsula, the vast empire of China, and the isles of the sea; and while it has filled these countries with the grossest moral darkness, it has arrested all improvement, and reduced the inhabitants almost to the level of beasts, with whom indeed the monstrous doctrine of the metempsychosis makes them claim a kind of affinity.

For the deliverance of this interesting portion of mankind from this state of moral darkness and wretchedness, Britain seems evidently destined by Providence. Placed at the head of the European world in point of influence, and actuated by a concern for the welfare of mankind hitherto scarcely known among the nations, she has been called to inherit a mighty empire in India, and to dispense to Eastern Asia the choicest of blessings. To the inhabitants of *Hindoosthan* she has already imparted that security relative to person and property, never before enjoyed; and after every deduction is made for human imperfection, the rule of Britain has proved one of the greatest temporal blessings yet bestowed on India. Now can it be denied, that by removing the counteraction of a rival nation, and by scattering her Indian enemies before her almost like chaff before the wind, the God of providence seems to be confirming to her the power of becoming a general blessing to the various nations of Eastern Asia; not indeed so much by her power, as by the diffusion of knowledge, since it is not by power and authority that nations are illuminated: when conviction, the basis of all moral improvement, is the object, the interposition of power completely defeats the end in view. If relative to religion and to knowledge in general, the mind be not left at liberty to reject as well as to receive ideas, mental freedom is destroyed, and investigation stripped of one of its greatest charms. Hence the wisdom of leaving knowledge to its natural course—to the accomplishment of its own work. Britain however cannot exist in India, fraught as she now is with knowledge both human and divine, without shedding forth light on the surrounding darkness; nor can her genuine sons, acquainted as they are with its value as raising men in the scale of virtue and happiness, behold with an indifferent eye, the blessing evidently granted on the attempts to

diffuse throughout India and the whole of Eastern Asia, the light of divine revelation.

Among these, the Editors of this work trust it will not be deemed presumption for them to reckon themselves. Drawn from their native land wholly by the hope of thus promoting the welfare of India, one of them has spent nearly the fourth of a century, and others a period of time fast approaching thereto, in studying its languages, and making themselves acquainted with the habits and ideas of its inhabitants, with the view of effectually promoting their highest interests; and to this important object they are desirous of devoting the remainder of their days. Interested so deeply therefore in the great work of enlightening India, it will not appear strange that at an early period they corresponded with others on the subject, and endeavoured to encourage their own minds and those of their friends, by narrating whatever tended to nourish the hope that Providence would carry forward this work. It is now above ten years since this monthly correspondence became such, that they were compelled to print it under the name of Circular Letters, to save the labor and expense of repeated transcription. Yet these were so much regarded as letters still, that they were restricted almost wholly to those who contributed to them, and by no means considered as a publication. Two or three years ago, however, certain friends who had occasionally seen them having requested a copy monthly, they were so enlarged as to give a brief view of what was done by those Societies in Europe, instituted chiefly for the sake of India.

At the present time, however, the Institutions in India which bear immediately on its welfare have so increased in number, that it becomes to the Editors a sacred duty, as well as matter of high gratification, so to vary their plan as to include the proceedings of those various institutions, and in general whatever tends to the advancement of knowledge, virtue, and religion. With this view therefore, they propose to meet the wishes of those who encourage the work, by including in their small monthly publication, every thing communicated to them either of a religious or literary nature which has any bearing on the future happiness of India. And it being desirable to bring into one view whatever God in his providence may be pleased to do for the illumination of the whole of Eastern Asia, they by no means intend to confine themselves to what is done in Hindoostan; but as all the nations around are in nearly the same state of darkness, to notice as far as they may be able, whatever tends to the promotion of knowledge throughout the whole of these countries; particularly as these Circular Letters have found their way not only to the various parts of Hindoostan, into the Burman Empire, the isles of Ceylon, Penang, Java, Amboyna, &c. and even into China.

Of the various subjects it is intended to notice, it may be in some degree useful to give a brief outline. Details which are immediately of a Missionary nature, the Editors must indeed rather compass than extend, particularly such as relate to their own immediate circle, to make room for what may be more interesting relative to the various Societies and Institutions which have for their objects the promotion of knowledge. But respecting the Bible Societies, now so happily brought into operation in the various parts of India, every thing will in general be inserted which may be communicated; as nothing can more justly excite hope relative to the future happiness of Eastern Asia, than the circulation of the word of God in its different languages.—Nor will such information as relates to Education be less welcome: it is evidently to Schools that we are to look for the diffusion of ideas contained in the divine word, and of knowledge in general. Whatever intelligence can be obtained therefore of this nature, must necessarily be welcomed by the Editors of a work they wish to designate by the uncouth, but they hope not wholly inapplicable name of "The Friend of India."

But it is not their intention to confine themselves to articles of merely a religious nature. In the important work of illuminating India, they cannot be insensible to the value of *Literature*. If learning be at all times the handmaid of religion, how much more so in this work, in which scarcely a step can be taken without it? Without an acquaintance with the languages of those various countries, how is it possible for the word of God to be given in them? or for ideas of any kind to be communicated? Without some idea of their literature, how can we become acquainted with the ideas and modes of expression common to those whose good we seek? Whatever information may be communicated therefore respecting the languages of Eastern Asia, or the Characters by which they are expressed, will be gratefully received. Books published in India too, which in any degree bear on its welfare, will be deemed fit subject for notice. Nor will Original Papers, or short Essays, though less within their design, be altogether rejected, particularly if they contain any plan or hint likely to promote the welfare of the various countries around. The Editors, indeed, do not pledge themselves for the insertion of every paper which may be sent them, as, in their

endeavours thus to promote the welfare of the country whose interests they have so long studied, they wish to be left wholly to their own judgment as to the selection of materials. Political transactions, either as bearing on India, or on the nations of Europe, they view as entirely without their province, unless it be necessary to allude to them at any time to illustrate some signal appearance of Providence relative to Eastern Asia.

But it is impossible for those interested in the welfare of India to be indifferent to the operations of the friends of God and man in Britain. From Britain has sprung indeed nearly all that has hitherto cheered our hearts in India; and while those who love mankind in Europe and America are so constantly employed in studying how to promote the welfare of this part of the human race, it cannot but be interesting to those here who are actuated by the same spirit, to be acquainted with what they do; and although the various periodical publications convey this intelligence to those in the habit of receiving them, to such as are precluded from this enjoyment, it may not be unpleasant to see as early as possible, a brief summary of what is thus done in Europe and America. This will, therefore, form a part of the work as often as materials are furnished.

Finally, it cannot be uninteresting to the Friends of India to be informed of the progress made by the cause of God in other countries. This glorious cause which involves every blessing, is a whole, and if it advance in one part, all the rest rejoice with it.—And next to the immediate enjoyment of His favors ourselves, is the joy arising from their being imparted to others.

We have thus simply developed our plan. Its chief object is, to strengthen the hands of those who interest themselves in the welfare of India, by bringing regularly before them every thing calculated to furnish ground of encouragement. The sources are various; and the Editors trust that their long residence in India, the idea they have been enabled to obtain of the chief language of Eastern Asia, and their extensive correspondence in India, Britain, and America, will prevent their wholly disappointing expectation. But they would earnestly caution their friends against expecting too much. Intelligence from the various parts of India and from Europe is often precarious; and they have much on their hands besides. If they shall be enabled in the least degree, however, to increase the sum total of exertions made in India and its various isles, by those who long for the coming of the Kingdom of God and the emancipation of man from ignorance, vice, and misery, their wishes will be fully accomplished.

The "Friend of India," will be printed on English paper in a small octavo size; and the number of pages will vary from 24 to 32 according to the quantity of matter in hand. The price of each number will be at present only One Rupee; and should the quantity of intelligence constrain them hereafter to increase the size and the price, previous notice will be given. The numbers will in general appear monthly, and as early in every month as circumstances permit. The first numbers will contain a brief view of the progress of vital religion in Bengal among the European part of the community from the earliest period to the present time, to which will be added, an account of the various Institutions now formed at this Presidency for the promotion of knowledge and religion.

The First Article of the First Number is entitled "A brief View of the Progress of Religion in Bengal, chiefly among the European part of the Community, from the year 1758 to the present period, (April 30, 1818,) with an Account of the various Societies and Institutions for the advancement of Knowledge and Religion," and it is but justice to say, that this Account is drawn up with great perspicuity, and interspersed with the most judicious observations.

At the close of this article, there is a notice given of the recent publication of a Work published in the Bengalee language, entitled *Dig-durshuna*, which we think worthy of being translated at length, and we are persuaded that it will be hailed by philanthropists in every quarter of the globe, as an auspicious omen of the dawn of religious and moral truth, with which India is soon, we hope, to be enlightened.

*Dig-durshuna, a work in the Bengalee language.*

The various attempts to communicate knowledge to the Natives through the medium of Schools, have obtained the approbation of the wise and the good in an extensive degree. It is evident, however, that to render schools fully efficient, something is needed which may nourish the desire for information as it rises in the youthful mind. Nor is it of trivial importance that the reading of Native youths be select, both to secure their improvement, and to prevent their minds being filled with

idle  
been  
of re  
alread  
ed to  
try m  
what  
their

The  
ticles  
Sadle  
tive t  
Disce  
—2.  
as the  
Charl  
in the  
Bach  
one t  
Vari

ber c  
of co  
copy  
into  
inter  
Twe  
for T

vario  
other  
a ver  
tant  
amor  
searc  
Rep

plac  
Koor  
betw  
from  
artic

the  
tion,  
facts  
cove  
mos  
the  
its r  
bank

and  
whic  
freq  
leng  
ofte  
forc  
too

pop  
of a  
are  
con  
wer  
the  
are  
tera  
how  
whi  
wid  
doc  
fath  
tre  
giv



idle or injurious ideas. A small monthly publication, therefore, has been begun in the Bengalee language, with the hope of exciting a love of reading in the minds of Native youth. Of this, two Numbers have already appeared; and by the advice of a judicious friend, it is intended to publish in this work, the contents of each Number, that our countrymen whether they read Bengalee or not, may be in full possession of what each contains, should they feel a wish to circulate copies among their native servants and neighbours.

No. I. contains, 1. An account of the discovery of America.—2. The Geographical limits of Hindoosthan.—3. A view of the chief articles of Trade raised in Hindoosthan; cotton, indigo, &c.—4. Mr. Sadler's aerial journey from Dublin to Holy-head.—5. Particulars relative to the court of Raja Krishna-Chandra-roya. No. II. contains—1. Discovery of the passage to India by way of the Cape of Good Hope.—2. Trees and plants found in Bengal; but not indigenous to Britain, as the Sugar-cane, &c.—3. Death of Her Royal Highness the Princess Charlotte.—4. Account of Steam Boats.—4. Subscriptions of Natives in the district of Comillah to the Native Schools.—5. Death of Mohun Bachusputti, a famous pundit, lately at the water-side calling on the one God alone.—6. Account of Bengalee Works lately published.—8. Various acts of beneficence recently done by the natives.

This work is printed in a neat type, on English paper, each number containing twenty-four pages, stitched in a blue cover, with a table of contents in the manner of an English work. The price of a single copy is Half a Rupee; but those gentlemen who may wish to put into the hands of their servants and neighbours something that may interest their minds in their leisure hours, may be furnished with Twenty Copies for Five Rupees; Fifty for Twelve; and a Hundred for Twenty Rupees.

Religious information, as it regards the progress of Missionaries in various quarters of the globe, the success of the Bible Societies, and all other topics connected with the spreading the Gospel, occupy of course a very large portion of the Work, and the most interesting details of distant countries and singular manners and adventures are so interspersed among these, as to allow, and repay too, the attention of those who would scarcely be induced to look into what they deemed a merely Religious Report.

Original Memoirs on new and unknown tribes of people find also a place in their select, tho' miscellaneous Papers, and an Account of the Koonkees, a singular people who are found in the mountains which lie between Bengal, Ava, and China, which we printed some months since from the 7th Number of the Friend of India; must be regarded as an article of great interest to all descriptions of readers.

The venerable remains of ancient splendour which are found in the Antiquities of India, have not been deemed unworthy of description, and accordingly we find among other subjects some very singular facts communicated regarding several remains of Hindoo Temples discovered in Java, as well as an account of the ruins of Gour, one of the most celebrated cities of the East, said by Dow and Rennell to have been the capital of Bengal 750 years before the Christian era; and extending its ruined mounds for a distance of about 15 miles in length along the banks of the Ganges.

There is one subject on which they have laboured with great zeal, and expressed themselves with great force; and tho' it is a topic on which we have ourselves occasionally spoken, and our Correspondents frequently, we should deny ourselves the pleasure of transcribing at length the 5th Article in the 8th Number, on a subject that, long and often as it has been agitated, still requires to be urged with never-ceasing force until so great a stain upon humanity is wiped away, were it not too long for our present Number.

It is a melancholy reflection that the religion which influences the population of these vast regions is totally unfavourable to the exercise of any principle either of humanity or virtue. Many of its precepts are so afflictive and unnatural, that they seem to have sunk by common consent into complete disuse; and if every point of the Hindoo ritual were literally enforced, not only would it be impossible to carry forward the ordinary business of life, but all those social relations, to which we are indebted for so much of our happiness, would be completely obliterated, and the whole frame of society dissolved. There are still, however, many usages subversive equally of benevolence and morality, which have been perpetuated for ages. Among these is the burning of widows, a practice, the enormity of which would strike even the Hindoos themselves, did not a blind attachment to the vices of their forefathers, overcome every natural feeling. As this has been very ably treated of in this Friend of India, we shall take an early opportunity of giving the whole article at length.

## TO CORRESPONDENTS.

*Some Observations in the Letter of "A FRIEND TO THE ARMY," regarding the character of the late Lord Minto, having been noticed by some Friends, at an hour too late to admit of any thing more than a brief notice being prepared for the press to-day, we are desirous to state that further public notice will be taken of those expressions in our Journal of Tuesday.*

## Original Poetry.

### WISDOM AND PLEASURE,

AN ALLEGORY.

*Translated from the French.*

Around her widely spread domain  
Pleasure, with wild and sparkling eyes,  
To view her glitt'ring cities flies,  
Unheeded by her wanton train;  
Her airy footsteps lightly pass,  
As zephyrs o'er the waving grass,  
And quick as from the nervous hand  
A feather'd dart impels along,  
She speeds o'er flow'ry mead and strand,  
With jocund mirth and tuneful song.

2.

A scrip, replete with various toys,  
(Incitements to the fickle crew,  
Who Pleasure's idle sports pursue,  
A hoard of vain and senseless joys,)  
Upon her shoulders loose was hung,  
And light the seeming burden hung;  
Nor did the weight her steps retard,  
Nor check the smile that hope inspir'd,  
For oft she turn'd a fond regard  
On trifles by the world admir'd.

3.

Together, in confusion pil'd,  
Were gamester's lures, or courtier's smiles,  
And maiden's vows, and lover's wiles,  
And promises, by time defil'd;  
Romances, plays, and lines of love,  
On Celia's eyes, and fan, and glove;  
And music's fascinating tones,  
With trinkets, glittering like the morn,  
Tiaras, crowns, and brilliant zones,  
And all that beauty could adorn.

4.

Whatever caught the fickle sense,  
Whatever charm'd the ear or eye,  
Her magic wallet could supply,  
Or toilsome labour recompense:  
No critic's bosom could it warm,  
Nor give Philosophy a charm;  
But fops th' enticing treasures view,  
And coxcombs strain their eager sight,  
And vain coquettes her steps pursue,  
And flutter with increas'd delight.

5.

As Pleasure onward bent her way  
Deep in the thickets of a wood,  
Sage Wisdom meditating stood,  
Whose sight her airy footsteps stay:  
"Ah! is it you?" she eager cries,  
"Sage Wisdom here, when Pleasure flies?"  
"It is" th' immortal Dame repeats,  
"And in these fickle times 'tis strange  
That, hurried from our calm retreats,  
"Fate bids us separately range."

6.

"If fond Remembrance whispers truth,  
"We met not since the golden age,  
"When Virtue had our hearts engage  
"In mutual toils to succour youth;  
"Yet still may we, in friendship's band,  
"Together travel hand to hand;  
"Still may we emulative strive  
"Our long lost interest to combine,  
"And keep the sinking flame alive,  
"Which Vice has long forbad to shine."

7.

Pleasure a ready answer gives,  
 "O! Wisdom, 'tis your fault that I,  
 "On flutt'ring pinions, from you fly,  
 "For Pleasure ne'er with Terror lives,  
 "Whenever a delight I own,  
 "You chill me with a gloomy frown,  
 "For this I left your dark abode,  
 "For this your dreary haunts I fled,  
 "Since sweeter seem'd the flow'ry road,  
 "That to the world's enchantments led."

8.

With mild regard sage Wisdom said,  
 "Oh! let oblivion's veil be thrown  
 "On ev'ry wayward care and frown,  
 "And be a friendly compact made;  
 "Life's thorny pathway, as well-tread,  
 "Henceforth united let us speed;  
 "Be ours the rapt'rous aim to find  
 "A heart which owns our mutual care,  
 "A large and comprehensive mind,  
 "Which can our mutual blessings share."

9.

Together now they pace along  
 O'er hills and dales and sloping plains,  
 Till night upon their foot-steps gains,  
 With Philomel's enchanting song,  
 Around they cast their eager sight  
 For some retreat for chilling night,  
 From piercing cold, and falling dew;  
 Nor sought in vain, for to their eye  
 A lofty castle met their view,  
 Rearing its turrets to the sky.

10.

With quick'ning pace they sought the road  
 Which led them to the high-arch'd gate,  
 For Hope had made their hearts elate,  
 And expectation warmly glow'd;  
 The massive bolts were drawn aside,  
 The creaking hinges open'd wide,  
 "Who comes?" a surly porter cries,  
 "Thus boldly to my Lady's door?"  
 "We come," fair Pleasure gay replies,  
 "To taste your hospitable store."

11.

They found the Lady young and fair,  
 A sprightly, gay, and merry dame,  
 To whom no Pleasure idly came;  
 With lightsome step and flirting air,  
 Soon as she caught the laughing eyes  
 Of Pleasure, to her arms she flies,  
 With gracious mien and smile divine;  
 She had her weary guests recruit,  
 In goblets pour'd the sparkling wine,  
 And pluck'd rich stores of golden fruit.

12.

Unnoticed, Wisdom, hung her head,  
 And shrunk with downcast eyes away,  
 Till menials rudely made her stray  
 To the poor curate's humble shed.  
 Here all the tedious night she lay,  
 And sleepless hail'd the morn's first ray;  
 When, hurrying past th' unfolded gate,  
 She sought her gay companion's sight,  
 But many an hour was doom'd to wait,  
 For Pleasure slumber'd in delight.

13.

When Phoebus half his course had done,  
 With frolic step and air she rose,  
 And, as his flaming radiance glows,  
 To join her Sister playful run;  
 But with the lively hostess left  
 A pang which ev'ry joy bereft:  
 A gloomy sadness fills that heart,  
 Which late she ting'd with golden joy,  
 And melancholy's woes impart  
 A venom fated to destroy.

14.

Again the Pair resum'd their way,  
 With eager steps and hope elate,  
 Till twilight on fair Nature sat,  
 And veil'd the glorious face of day.  
 Amid the thickets of a wood,  
 An antiquated castle stood,  
 A Prude possess'd the gloomy seat;  
 Who, sick'ning at life's noisy crowd,  
 From the vain world had sought retreat,  
 In solitude's impervious shroud.

15.

Erect the haughty Dame approach'd,  
 And eyed the trembling Pair askance,  
 With aspect cold and formal glance,  
 And Pleasure's flippant air reproach'd;  
 But eager seized on Wisdom's hand,  
 Soliciting her sage command.  
 Pleasure dejected turned aside,  
 Disgusted at her frowning pride,  
 And sought the covert of a shed,  
 For a poor scatter'd truss of hay,  
 Where she might lay her aching head  
 And slumber till the coming day.

16.

"Alas!" they cried, when once again  
 Along the dreary path they wind,  
 "How poor and worthless is mankind,  
 "His course thro' life how weak, how vain;  
 "Unconscious of the offer'd good  
 "He turns away in sullen mood;  
 "Is there no place beneath the skies,  
 "Where mutual welcome we may find,  
 "No feeling breast to sympathise,  
 "No mild participating mind?"

17.

Complaining thus, by woe o'er cast,  
 Amynta's rosy bower appear'd,  
 And deep their sorrowing bosoms fear'd  
 As by her humble roof they past;  
 Her beauty, youth, and dazzling charms,  
 Instill fond hope and wild alarms,  
 For each their different fate had drawn;  
 With conscious joy and pain inspired  
 While Wisdom trembled for her scorn,  
 Pleasure by rapt'rous hope was fired.

18.

But, strange to say, with courteous air,  
 In Friendships frank and open guise,  
 The sweet Amynta turn'd her eyes  
 And fondly gaz'd upon the Pair,  
 "Come! Pleasure, come," the maid repeats,  
 "Come! Wisdom; both Amynta greets,  
 "In my fond bosom may ye stay  
 "And guide my weak and erring pow'rs,  
 "For both shall own an equal sway  
 "To regulate my youthful hours."

19.

"This simple compact let us make,  
 "Nor will the sacrifice be hard,  
 "When Love prefers the blest reward,  
 "And Friendship smiling holds the stake.  
 "Wisdom shall curb her look severe  
 "Nor chill the bashful mind with fear,  
 "Nor check one imprise of the soul,  
 "When Pleasure fires with wild delight,  
 "But with a scarcely felt control,  
 "Restrain her too impetuous flight.

20.

"And Pleasure too, whene'er she feel  
 "Her buoyant spirits emanate,  
 "With thoughtless glee and joy elate,  
 "Be hers the impulse to conceal;  
 "Then let her to sage Wisdom hie,  
 "And on her calm advice rely.  
 "So shall each reign with magic art,  
 "Nor feel to whom belongs the sway,  
 "But fill with tranquil joy the heart,  
 "And crown with flow'rs life's fleeting day."

Calcutta, September 4.

D. C.